



Volume 3, Issue 1

Ouranophantor

January 2020

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

www.stbasilchicago.org



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Jayme Schenk

Worship Hours

Sundays: Orthros 8:15 a.m. followed by Divine Liturgy

Weekdays: Divine Liturgy 6:30 a.m.

Esperinos: For Major Feasts 6:00 p.m.

Wednesday: Paraklesis Service 6:00 p.m.

Upcoming Events

Tuesday, January 1—St. Basil Feast Day

+ Orthros 8:00 a.m. followed by Hierarchal Divine Liturgy at 9:45 a.m., Festal Reception following Divine Liturgy

Friday, January 3—Royal Hours of Theophany

+ Hours 6:30 a.m.

Sunday, January 5—Eve of Theophany

+ Orthros 8:15 a.m. followed by Divine Liturgy at 9:45 a.m.

Monday, January 6— Theophany

+ Orthros 5:30 a.m. followed by Divine Liturgy at 6:30 a.m.

Sunday January 13 —Blessing of the Chicago River

+ Immediately following Divine Liturgy, 2828 S. Eleanor St., Chicago, IL 60608 (Park No. 571 Boathouse)

Sunday, February 2

+ St. Basil Super Bash (Super Bowl Sunday), 4 p.m. at Billy Goat Tavern 1545 W. Madison St., Chicago, IL 60607

Saturday, March 14

+ Feed my Starving Children, 11:30 a.m. to 1:30 p.m. at Feed My Starving Children Packing Site 1072 National Parkway, Schaumburg, IL

We welcome new families to our parish!

Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese. Let us go out so that they will know we are Christians by our love.

Follow on Facebook

<https://www.facebook.com/St-Basil-Greek-Orthodox-Church-476775679041438/>

Sacraments and Blessings

40-Day Blessings:



Baptisms:

December 8, 2019

Sophia
daughter of
Ken & Jennifer Sourounis

Godparent: Presbytera Mary Tobias

Weddings:

December 31, 2019

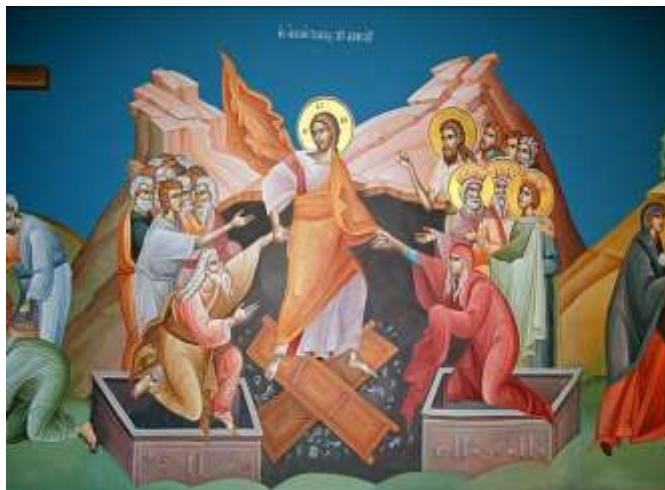
Andrea Frankos & Andrew Bannos

Sponsors: Dr. & Mrs. T.J. Chiganos

Chrismations:



Funerals:



Father Dimitri's Message



My Brothers and Sisters in Christ,

I want to talk to you about house blessings. Every year in January, the Orthodox invite the priest into their homes and businesses to bless with the waters of Theophany. Why? Why do we need the priest to bless our house every year?

For the same reason many of the petitions in the Divine Liturgy state, "Again, and again." Our participation in our faith is not a one-time-only event. We must ask for mercy and bless again...and again...and again...and again... Why? Because we sin. Repeatedly we promise ourselves anew to God and re-



peatedly we fail Him through our weakness, selfishness, and the deceit of the devil.

But Father, my house is clean... I keep it so. Really? Are there no arguments in your home? No judgment of others? No selfish actions (being lazy when your wife asked you to clean the gutters, for example)? If we are honest, we will all see that we do not keep our homes holy. And even the saints would request their homes to be blessed.

Therefore, just as we must go to confession every year (sometimes more often depending on your spiritual father), we must also bless our homes, which have become, through our spiritual neglect, home to many negative elements.

Matthew 12:43-45.

43 "Now when the unclean spirit goes out of a man, it passes through waterless places seeking rest, and does not find it. 44 "Then it says, 'I will return to my house from which I came'; and when it comes, it finds it unoccupied, swept, and put in order. 45 "Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation."

When we bless our homes we cast out these evil spirits. Who are these seven other spirits, more wicked than the first? **Gluttony** (lack of self control), **Greed**, **Sloth** (Laziness), **Envy** (not being satisfied with what we have), **Lust** (giving into carnal desires of the body), **Wrath** (excessive and unjustified anger, and against our brothers and sisters in Christ there will never be justification), and finally **Pride** (the belief that we are better than someone else).

In order to prevent them from entering our homes, we must fill our homes with the Holy Spirit. This is done through prayers, fasting, reading of Scripture, giving alms, working hard, forgiving, and seeking Godly humility.

Your house is an allegory to your soul. **Ephesians 2:19-20**

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together, is growing into a holy temple in the Lord,...



Now, we come to the season, and we have a problem. People expect the priest to call and make an appointment. This is quite silly, my brothers and sisters in Christ. Your plumber does not call you to see if your pipes need to be unclogged. Your dentist does not personally call you to set up an appointment. It is a silly notion. No, we call them when we have need. They might send a flyer, reminding you to call and schedule an appointment, but unless they have a large staff to take that kind of time, the office relies on us to make our own appointments.

Historically, the priest would just come by and bless the home or business, but times have changed. In those days, someone would always be home. Nowadays, with both partners working, and their lives committed to many, many extra activities, there is no guarantees at any hour of the day that someone will be home at a random hour that the priest would knock.

Nevertheless, we must all see the need to have our homes and businesses sanctified every year, to ask God to richly bless and protect us. Let us never say to ourselves, "Eh, I had it blessed last year. I don't need it this year." We need it every year, all of us!

And when the priest comes, do not hide rooms or basements or attics. The priest is not coming to see your house or judge you (God help the priest that should ever do so). He is coming to bless your home, every inch of it. He is there to cast out the spirits of wickedness from every nook and cranny that they hide. Do not offer them a safe haven because you don't want the priest to see a certain room, or fear for him because of rickety steps. Christ will protect the priest because he is on mission from His Holy Church to sanctify your home, and the priest will never, ever judge you.

So, during the month of January, call, email, or approach me to find a time for your home. It is not a bother; it is something that is necessary for all of us. Please schedule soon!

I remain your servant in Christ,



Fr. Dimitri Tobias, *Proistamenos*

HOUSE BLESSINGS

What I need at your house or business:



- + **A list of the Orthodox and Non-Orthodox who consider your house home**
- + **A list of all the employees at your place of business.**



- + **An icon to pray towards (please let me know which way is east in your home or business)**



- + **A bowl of water**



- + **Basil**

Parish Council Update

By Jayme Schenk

Dear St. Basil Parishioners,

I hope everyone had a very Merry Christmas and enjoyed time with family and friends.

Here at St. Basil, we had our Feast Day services and were very blessed and honored to have Metropolitan Nathanael join us for these services. We hope that you were able to attend either the Hierarchal Vespers on New Year's Eve or the Divine Liturgy on New Year's Day. I also want to thank everyone that helped us prepare to ensure the success of our Feast Day celebrations.

As we turn the page to a new year, I want to remind everyone of what has now become our annual tradition — the Blessing of the Chicago River that will take place on Sunday, January 12, immediately following Divine Liturgy.

Also — mark your calendars — On February 2, we will have our annual Super Bowl Bash , graciously hosted at The Billy Goat Tavern on Madison Street. More details to follow.

Happy New Year!

Jayme Schenk, Parish Council President

Philoptochos Update

By Nichole Kourvas Drimonas

Happy New Year!

I pray that everyone had a joyful holiday season. As we wrap up the holidays, let us not also wrap up helping those in need. Philoptochos aims to help people in various ways all throughout the year. Some of us give a little more time or effort around the holidays, but I ask all of you to give more time throughout the year to helping others.

Ladies, by joining Philoptochos you join a group of women who are always willing to assist and will create an outlet for you to share your ideas of how to help others. We are always open to new ideas and new members. Please stop into the office or reach out to me to inquire about joining. Our next meeting is Wednesday, January 8, at 7p.m. in the Philoptochos Hall.

I wish everyone a happy, healthy, prosperous, and blessed 2020! Καλη Χρονια!

Nichole Kourvas Drimonas
President, St. Basil Philoptochos

Sunday School

By Jennifer Georgopoulos

The 2019 St. Basil Sunday School Christmas Pageant was a great success. A special thanks to the teachers for organizing and producing such a beautiful reenactment of Jesus' Birth. We have such a hardworking and passionate Sunday School team. We are blessed to have such a team.

I am excited to announce that Sunday School classes will resume on January 5, 2020. The Sunday School teachers will begin preparations for the St. John Chrysostom Oratorical Festival, which will take place on March 15, 2020. The Sunday School team is excited for the new 2020 year, and we look forward to seeing our students and families.

The Greek Orthodox Archdiocese of America has offered fun and interactive websites for our children to explore their faith. Such websites include:

- + <http://games.goarch.org/>
- + <http://cbr.goarch.org/>
- + <http://www.iconograms.org/instr.php>

Please check out the new games.

If you have any questions regarding the Sunday School program please contact Jennifer Georgopoulos at jenspalla75@sbcglobal.net.



St. Tryphon Garden Ministry

By Marina Arvanitis



The St. Tryphon Ministry wishes everyone a blessed Nativity and Epiphany season. If you would like to start volunteering in gardens come springtime, please contact Marina Arvanitis.



Stewardship Update

By Maria-Kanella Koper



Registration for 2020 has begun. Stewardship packets were sent out in the mail. If you did not receive your packet, please reach out to the church office. You can sign up at <http://www.stbasilchicago.org/our-parish/stewardship/or> pick up a pamphlet at the pangari. We are looking forward to an exciting and prosperous 2020.

2019 Snapshot (as of December 27, 2019)

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
176	\$221,731	\$217,297

2020 Snapshot (as of December 27, 2019)

<u>Stewards</u>	<u>Pledged</u>	<u>Collected</u>
13	\$40,390	\$7,200

Saint Basil Stewardship Ministry wants to hear from you. Have any questions, comments, ideas, or feedback? Let us know how we're doing so that we can better serve our church.

For where your treasure is, there your heart will be also. (Matt. 6:21)

2020 St. Basil Stewardship At-a-Glance

1



Stewardship Fulfillment

Ways to fulfill your 2020 Stewardship:

- One-time payment
- Monthly
- Any payment schedule
- Cash/check/credit card/online

THE STEWARDSHIP CHALLENGE

Please help us continue our growth and meet our challenge of 125 stewards by March 1st!

Stewardship is the main source of revenue for the church which covers the church's expenses and provides ministries to the parish and the community. The Challenge:

- **Non-Stewards** in 2019, we challenge you to become a steward and consider pledging 3% of your household income as stewardship.
- **Current Stewards** in 2019 who are not giving 3% of their income as stewardship, we challenge you to commit this year to give 3%.
- **Current Stewards** in 2019 who are giving 3% or more we challenge you to increase your stewardship by 1%.

2020 Stewardship Pledge Form Collection:

Please turn your forms in today or contact the church office with questions

Stewardship	2018	2018 /19 Hypothetical ¹	2019 (YTD)	2020 Hypothetical ¹
# of Stewards	156	156	175	190
Total Amount Pledged	\$ 176,820	\$ 258,780	\$ 221,430	\$ 315,182
Average Pledge / Steward	\$ 1,133.46	\$ 1,658.85	\$ 1,265.31	\$ 1,658.85
Percentage of Income ²	2.01 %	3.0 %	2.29 %	3.0%

¹ Calculated based on the 2018 median household income of \$55,295 for the City of Chicago.

² Percentage of Income based on the 2018 median household income.

ST BASIL MINISTRIES

Stewardship offerings help support the following ministries at St. Basil:

- Altar Server Ministry
- Bookstore
- Chanting
- Choir
- Coffee Hour Ministry
- COMPASS Adult Education Class
- Dress a Girl Around the World
- Feed My Starving Children
- Feed the Hungry
- Girl's Ministry
- GOYA (high school/middle school)
- Greek Parade
- Junior Olympics
- Ladies Philoptochos
- Media Relations/Publications
- Medical Ministry
- Orthros Readers
- Pan-Orthodox Adult Fellowship
- Parish Council
- Philoptochos
- Pre-Martial Seminar
- Prison Outreach
- Prosphoro Baking Ministry
- St. Tryphon Garden
- Stewardship
- Sunday Church School
- Website / Social Media
- Yiayia's Kouzina
- Youth Ministries (Hope/JOY)

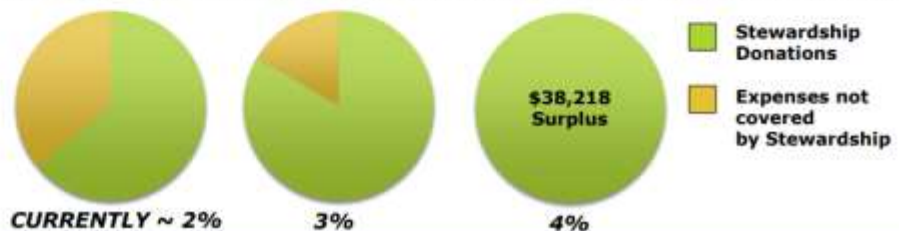
A continued growth and growth for the future

The stewardship of St. Basil has grown over the last 8 years through the fire and now with a completed church we look to increase stewardship.



With a small sacrifice, we can grow our stewardship to cover all of our expenses!

If everyone gives 4% of their yearly income, St. Basil would have a surplus through stewardship alone.



St. John the Almsgiver Ministry

By Ed Franklin

The St. John the Almsgiver Ministry seeks to help our homeless brothers and sisters in need. Each year, the ministry assembles and distributes approximately 120 Almsgiver, or Survival, packs. On December 15, parishioners assembled 30 more packs; each includes simple necessities like a toothbrush, toothpaste, socks, band-aids, bottled water, snacks, and a gift card for Jewel-Osco. Through the generosity of many donors, we were able to include several additional items to help protect against cold winter weather, such as hand and body warmers, thermal underwear, and winter caps. On December 22, the ministry also began assembling “tie blankets”. These fleece blankets, along with other generously donated winter wear, can be distributed to those in need who seek help at our parish doors. The St. John the Almsgiver Ministry operates on your support, and you can join the efforts in the following ways:

1. **Donate** – All monetary donations go toward the purchase of items in the Almsgiver packs. All donations are appreciated, and no amount is too small! Please bring all donations to Vicky Crosby in the parish office.
2. **Assembling Almsgiver packs** – Packs are assembled each quarter, and we can always use help with set-up before liturgy and packing during coffee hour. Check the bulletin for future packing dates.
3. **Assembling “tie blankets”** – Throughout the winter months, we will be assembling fleece blankets for adults and children in need of warm items. There is no sewing involved, and parishioners of all ages can help. Our first “tie blanket” session was on December 22, and we had a lot of fun! We will be assembling blankets during coffee your throughout the winter months — stop by the blanket table to assist in assembling a blanket.





Prison Ministry—Angel Tree: A St. Basil Church Tradition

By Pat Cole

St. Basil's prison ministry first participated in the Angel Tree Christmas program back in 2011, buying gifts for 30 children of incarcerated men and women. Every year since then, we have taken on more children, reaching 85 this year. Parishioners show the true Christmas spirit by opening their hearts and their wallets to these children and their families. In addition to gifts for the children, donations allow us to present caregivers with Jewel Foods gift cards for the holiday meal. And parishioners are willing to take time on the Saturday before Christmas to personally deliver the gifts and gift cards to each family's home. Almost all of the families live in the areas surrounding the church. The families welcome us into their homes, and it is gratifying to meet the children and to share a few minutes with their caregivers. Below are a few photos from this year's Angel Tree program. One shows the delivery team ready to head out with packages, and the others (taken with the permission of the caregivers) show some of the children with their gifts.

We are so grateful to everyone in our St. Basil community who support not only the Angel Tree program, but the other work of the prison ministry throughout the year. Our efforts honor the memory of St. Basil, who is known for his care of the poor and underprivileged. In addition to the many parishioners who bought gifts this year, more than 20 volunteers helped with calling families and with sorting and delivering gifts. May God bless you for your generosity. We look forward to continuing this beautiful St. Basil Church tradition in the years to come.

Please join us after liturgy on January 5 in sending New Year's greetings to prisoners, letting them know that we connected with their families over the holidays.





Presbytera Mary and the Altar Boys decorate the Christmas Tree—Dec. 1



Philoptochos Christmas Party—Dec. 7



St. Basil Choir — Christmas Carols — Dec. 22



Christmas Eve



Feed My Starving Children Ministry

By Stella Kapetan



Sixth Annual Feed My Starving Children Meal (FMSC) Packing Event

Join us as we pack meals specially formulated for malnourished children. FMSC sends these meals to their partners in impoverished countries around the world to be used in orphanages, schools, clinics, and feeding programs to break the cycle of poverty. They are also given to starving mothers so they can produce enough breast milk to feed their babies.

FMSC is a Christian non-profit that has provided 2.3 billion meals to more than 70 countries since 1987.

Each volunteer packs about 216 meals at a packing event. This means the St. Basil Church family has packed a total of 34,000 meals at our last five events. These meals were sent to Ethiopia, Tanzania, eSwatini, Cambodia, Philippines, Guatemala, Nicaragua, Haiti, Malawi, and Dominican Republic. Last year alone, we packed enough meals to feed 37 children for one year.

The World Health Organization reports that 6,000 children die every day from hunger-related causes. But every volunteer saves children from the agony of starving to death and gives them the opportunity to play, go to school, and dare to dream of a future.

This is a fun, easy event your whole family will enjoy. Minimum age is only five. (Under 18 must be accompanied by an adult). Sit down jobs are available.

Saturday, March 14 —Meet at Feed My Starving Children

11:30 am - 1:30 pm

740 Wiley Farm Ct., Schaumburg, IL

RSVP by Wednesday, March 11, to the church office at stbasilchicago@comcast.net or 312-243-3738. Also please contact the office if you have questions.



Coffee Hour Ministry—Volunteers Needed for 2020

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We are looking for 2020 volunteers to either host a coffee hour or participate in hosting one of our potluck luncheons with a team of other parishioners. See open dates in “yellow” below.

If you are interested in volunteering, please contact the church office at 312-243-3738.

Coffee Hour Ministry - Coffee Hour /Pot Luck 2020 Dates							
Dates	Coffee Hour /Qtly Pot Luck	Lenten Y /N	Parishioner A	Parishioner B	Parishioner C	Parishioner D	Parishioner E
January 5th	Coffee Hour	Y	Coffee Hour Ministry				
January 19th	Coffee Hour	N	Panousakis Family				
February 2nd	Coffee Hour	N					
February 16th	Coffee Hour	N	Vana Kikos				
March 1st	Coffee Hour	N	Stewardship Ministry				
March 15th	Coffee Hour	Y					
April 5th	Coffee Hour	Y					
April 19th	Coffee Hour	N	Ekaterni Lekkas				
May 3rd	Pot Luck Luncheon	N	Bread/Salad	Appetizer	Main Course	Main Course	Dessert/Beverages
May 17th	Coffee Hour	N	AHEPA				
June 7th	Coffee Hour	N					
June 21st	Coffee Hour	Y	Franklin Family				
July 5th	Coffee Hour	N					
July 19th	Pot Luck Luncheon	N	Bread/Salad	Appetizer	Main Course	Main Course	Dessert/Beverages
August 2nd	Coffee Hour	Y					
September 6th	Coffee Hour	N	Chioros Family				
September 20th	Coffee Hour	N					
October 4th	Coffee Hour	N					
October 18th	Pot Luck Luncheon	N	Bread/Salad	Appetizer	Main Course	Main Course	Dessert/Beverages
November 1st	Coffee Hour	N	Eddie Tikoff				
November 15th	Coffee Hour	Y					
December 6th	Coffee Hour	Y					
December 20th	Coffee Hour	Y	Parish Council				

Sunday, January 5	Coffee Hour Ministry: Coffee Hour Ministry
Sunday, January 12	Coffee Hour: Philoptochos
Sunday, January 19	Coffee Hour Ministry: Panousakis Family
Sunday, January 26	Coffee Hour: Philoptochos

January 1, The Circumcision of Christ & St. Basil the Great



Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2-3), on this, the eighth day from His Nativity, our Saviour accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Saviour" (Matt. 1:21; Luke 1:31 and 2:21).

Apolytikion in the First Tone

Our human form hast Thou taken on Thyself without change, O greatly-compassionate Master, though being God by nature; fulfilling the Law, Thou willingly receivest circumcision in the flesh, that Thou mightest end the shadow and roll away the veil of our sinful passions. Glory be to Thy goodness unto us. Glory be to Thy compassion. Glory, O Word, to Thine inexpressible condescension.

Kontakion in the Third Tone

Now the Lord of all that is doth undergo circumcision, in His goodness cutting off the sins and failings of mortals. He this day doth give salvation unto the whole world; and the hierarch and bright daystar of the Creator now rejoiceth in the highest, Basil the wise and divine initiate of Christ.

Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister (July 19), Gregory of Nyssa (Jan. to), Peter of Sebastia (Jan. 9), and Naucratius. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina (see July 19), he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies. About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at nought, and in his willingness to give himself up to every suffering for the sake of the faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The saint promised that his son would be restated if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed, and the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counsellors, decided to send the saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labours, at the helm of the church, departed to the Lord on the 1st of January, in 379. at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich are these gifts he set forth the doctrines concerning the mysteries both of the creation (see his "Hexaemeron") and of the Holy Trinity (see "On the Holy Spirit"). Because of the majesty and keenness of his eloquence, he is honoured as "the revealer of heavenly things" and "the Great."

Saint Basil is also celebrated on January 30 with Saint Gregory the Theologian and Saint John Chrysostom.

Apolytikion in the First Tone

Your voice resounded throughout the world that received your word by which, in godly manner, you taught dogma, clarified the nature of beings, and set in order the character of people. Venerable father, Royal Priesthood, intercede to Christ God to grant us great mercy.

Kontakion in the Fourth Tone

For the Church art thou in truth a firm foundation, granting an inviolate lordship unto all mortal men and sealing it with what thou hast taught, O righteous Basil, revealer of heavenly things.

January 6, Theophany



About the beginning of our Lord's thirtieth year, John the Forerunner, who was some six months older than Our Saviour according to the flesh, and had lived in the wilderness since his childhood, received a command from God and came into the parts of the Jordan, preaching the baptism of repentance unto the remission of sins. Then our Saviour also came from Galilee to the Jordan, and sought and received baptism though He was the Master and John was but a servant. Whereupon, there came to pass those marvellous deeds, great and beyond nature: the Heavens were opened, the Spirit descended in the form of a dove upon Him that was being baptized and the voice was heard from the Heavens hearing witness that this was the beloved Son of God, now baptized as a man (Matt. 3:13-17; Mark 1:9-11; Luke 3:1-22). From these events the Divinity of the Lord Jesus Christ and the great mystery of the Trinity were demonstrated. It is also from this that the present feast is called "Theophany," that is, the divine manifestation, God's appearance among men. On this venerable day the sacred mystery of Christian baptism was inaugurated; henceforth also began the saving preaching of the Kingdom of the Heavens.

Apolytikion in the First Tone

Lord, when You were baptized in the Jordan, the veneration of the Trinity was revealed. For the voice of the Father gave witness to You, calling You Beloved, and the Spirit, in the guise of a dove, confirmed the certainty of His words. Glory to You, Christ our God, who appeared and enlightened the world.

Kontakion in the Fourth Tone

You appeared to the world today, and Your light, O Lord, has left its mark upon us. With fuller understanding we sing to You: "You came, You were made manifest, the unapproachable light."

January 7, Synaxis of the Forerunner



Today we celebrate the Synaxis in honour of the most sacred Forerunner, since he ministered at the Mystery of the Divine Baptism of our Lord Jesus Christ.

Apolytikion in the Second Tone

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou was granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

Kontakion in the Plagal of the Second Tone

The Jordan accepted Your presence in the flesh and reversed its course in fear. John, fulfilling the spiritual ministry, fell back in awe. The ranks of Angels, seeing You in the flesh, baptized in the river, were amazed, and all who were in darkness were filled with light, praising You who appeared and enlightened all

January 17, St. Anthony



Saint Anthony, the Father of monks, was born in Egypt in 251 of pious parents who departed this life while he was yet young. On hearing the words of the Gospel: "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (Matt. 19:21), he immediately put it into action. Distributing to the poor all he had, and fleeing from all the turmoil of the world, he departed to the desert. The manifold temptations he endured continually for the span of twenty years are incredible. His ascetic struggles by day and by night, whereby he mortified the uprisings of the passions and attained to the height of dispassion, surpass the bounds of nature; and the report of his deeds of virtue drew such a multitude to follow him that the desert was transformed into a city, while he became, so to speak, the governor, lawgiver, and master-trainer of all the citizens of this newly-formed city.

The cities of the world also enjoyed the fruit of his virtue. When the Christians were being persecuted and put to death under Maximinus in 312, he hastened to their aid and consolation. When the Church was troubled by the Arians, he went with zeal to Alexandria in 335 and struggled against them in behalf of Orthodoxy. During this time, by the grace of his words, he also turned many unbelievers to Christ.

Saint Anthony began his ascetic life outside his village of Coma in Upper Egypt, studying the ways of the ascetics and holy men there, and perfecting himself in the virtues of each until he surpassed them all. (continued on page 20)

Desiring to increase his labors, he departed into the desert, and finding an abandoned fortress in the mountain, he made his dwelling in it, training himself in extreme fasting, unceasing prayer, and fierce conflicts with the demons. Here he remained, as mentioned above, about twenty years. Saint Athanasius the Great, who knew him personally and wrote his life, says that he came forth from that fortress "initiated in the mysteries and filled with the Spirit of God." Afterwards, because of the press of the faithful, who deprived him of his solitude, he was enlightened by God to journey with certain Bedouins, until he came to a mountain in the desert near the Red Sea, where he passed the remaining part of his life.

Saint Athanasius says of him that "his countenance had a great and wonderful grace. This gift also he had from the Saviour. For if he were present in a great company of monks, and any one who did not know him previously wished to see him, immediately coming forward he passed by the rest, and hurried to Anthony, as though attracted by his appearance. Yet neither in height nor breadth was he conspicuous above others, but in the serenity of his manner and the purity of his soul." So Passing his life, and becoming an example of virtue and a rule for monastics, he reposed on January 17 in the year 356, having lived altogether some 105 years.

Apolytikion in the Fourth Tone

O Father Anthony, you imitated the zealous Elijah. You followed the straight paths of the Baptist and became a desert dweller. By prayer you confirmed the universe. Wherefore, intercede with Christ our God to save our souls.

Kontakion in the Second Tone

Forsaking the uproars of life O venerable one, you completed your life in quiet, fully imitating the Baptist. Therefore, we honor you with him, O Anthony, Father of Fathers.

January 18, Ss. Athanasios and Cyril

In the half-century after the First Ecumenical Council held in Nicea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was Saint Athanasios the Great. This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise "On the Incarnation." Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasios to the First Council in Nicea in 325. Saint Athanasios was to spend the remainder of his life laboring in defense of this Holy Council. In 326, before his death, Alexander appointed Athanasios his successor.



In 325, Arius had been condemned by the Council of Nicea; yet through his hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius's supporters that he should be received back into the communion of the Church. But Athanasios, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasios. Finally Saint Constantine the Great, misled by grave charges of the Saint's misconduct (which were completely false), had him exiled to Tiberius (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasios returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East, and he spent a second exile in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasios (see also Nov. 6). For ten years Saint Athanasios strengthened Orthodoxy throughout Egypt, visiting the whole country and encouraging all: clergy, monastics, and lay folk, being loved by all as a father. After Constans's death in 350, Constantius became sole Emperor, and Athanasios was again in danger. On the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasios was serving, and broke open the doors. Athanasios's clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him.

When Julian the Apostate succeeded Constantius in 361, Athanasios returned again, but only for a few months. Because Athanasios had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasios remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasios's exile, but his death. Athanasios took a ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasios. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaid until Julian's death in 363. Saint Athanasios suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasios passed the remaining seven years of his life in peace. Of his fifty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and in the year 373 took his rest from his lengthy sufferings, but not before another luminary of the truth -- Basil the Great -- had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all of his other achievements, Saint Athanasios wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his "Oration On the Great Athanasios", said that he was "Angelic in appearance, more angelic in mind; ... rebuking with the tenderness of a father, praising with the dignity of a ruler ... Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return ... he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376. He was the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teaching about the Incarnation. When the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 Holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words, he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.

Apolytikion of Athanasios and Cyril, Patriarchs of Alexandria in the Third Tone

Shining forth with works of Orthodoxy, ye quenched every false belief and teaching and became trophy-bearers and conquerors. And since ye made all things rich and with true piety, greatly adorning the Church with magnificence, Athanasios and wise Cyril, ye both have worthily found Christ God, Who doth grant great mercy unto all.

Kontakion of Athanasios and Cyril, Patriarchs of Alexandria in the Fourth Tone

O great Hierarchs of piety and brave champions of the Church of Christ, you watch over all who sing, "Save us who in faith honor you, O Compassionate."

January 30, The Three Hierarchs



This common feast of these three teachers was instituted a little before the year 1100, during the reign of the Emperor Alexis I Comnenus, because of a dispute and strife that arose among the notable and virtuous men of that time. Some of them preferred Basil, while others preferred Gregory, and yet others preferred John Chrysostom, quarreling among themselves over which of the three was the greatest. Furthermore, each party, in order to distinguish itself from the others, assumed the name of its preferred Saint; hence, they called themselves Basilians, Gregorians, or Johannites. Desiring to bring an end to the contention, the three Saints appeared together to the saintly John Mavropous, a monk who had been ordained Bishop of Euchaita, a city of Asia Minor, they revealed to him that the glory they have at the throne of God is equal, and told him to compose a common service for the three of them, which he did with great skill and beauty. Saint John of Euchaita (celebrated Oct. 5) is also the composer of the Canon to the Guardian Angel, the Protector of a Man's Life. In his old age, he retired from his episcopal see and again took up the monastic life in a monastery in Constantinople. He reposed during the reign of the aforementioned Emperor Alexis Comnenus (1081-1118).

Apolytikion in the First Tone

The three most great luminaries of the Three-Sun Divinity have illumined all of the world with the rays of doctrines divine and true; they are the sweetly-flowing rivers of wisdom, who with godly knowledge have watered all creation in clear and mighty streams: The great and sacred Basil, and the Theologian, wise Gregory, together with the renowned John, the famed Chrysostom of golden speech. Let us all who love their divinely-wise words come together, honouring them with hymns; for ceaselessly they offer entreaty for us to the Trinity.

Kontakion in the Second Tone

Receive, O Lord, the Sacred Heralds who preached God, the pinnacle of Teachers, unto the enjoyment of Your riches and rest. You have received their labors and their suffering as being above and beyond all fruitful offering. For You alone glorify Your Saints.

St. Basil — 2019 Stewards

<p>A Chris & Georgia Alemis Lex & Sue Alexander Michael Angelakos Andrew Angelos William Angelos Anonymous Stella Antonoglu Dr. Christos & Tula Aravanis Konstantinos Arvanitis Marina Arvanitis & Ed Franklin Thomas & Lauren Arvanitis Leia Asimacopoulos</p> <p>B Gregory & Maria Bairaktaris Theodora Bairaktaris John Bakopoulos Katy Balabanis Andrew Bannos Dr. Robert & Dr. Sophia Sarkos-Barnes Tom & Leslie Bezanes Dorothy Bezemes John & Patoula Billiris Matthew Bills Steve Bills John & Dr. Christine Bishop Nick & Angie Brinias John & Cassy Brinkman</p> <p>C John & Rachel Calash John & Venus Campanelli Joanne Chamis John & Eleni Chioros Chris Christides Ernest & Christine Schenk Cochanis Stephan & Patricia Patsis-Cole Maria Constantinides Pam Cosmos Thomas Couston</p> <p>D Tim & Jenel Damis Anesti & Emily Dhima Anthony Dolas Matt & Alexis Douglas Petros & Nichole Drimonas Gus Drugas Alice Ducas Amelia Duka</p> <p>F Themis & Angeline Fabiatis Martin & Elaine Fosse Charles & Rosemary Fountas Ioannis Fountas Nicholas & Vicky Fountas Zach & Kalliopi Fountas Tony & Georgia Fragale John Frangias Themis Frangos Andrea Frankos Tony & Helene Frankos</p> <p>G Daniel Gebre Nick & Jennifer Georgopoulos George Goltos Christina Gountanis</p>	<p>Melita Green Kevin & Kathryn Gulley</p> <p>H Sophia Haritos Arthur & Angie Harris Melanie Hillock Philip & Katherine Hiotis Willaim & Catherine Hostetler</p> <p>K Senya Kalpake Stella Kapetan Aris Kapsopoulos Demetra Karas George & Karen Karas Vasili & Allison Karas Dean & Maria Kartsimas Zarif & Constance Karwandyar Ralli Katsikas Charles & Jean Katsoulis Evan & Eleni Katsoulis Nick Katsoulis Peter Katsoulis Dr. Kenneth & Arlene Kehl Anthony & Christina Kidonakis Vana Kikos John Koliopoulos Harriet Kollias Eleni Kontalonis Ryan & Maria Kanella Koper Phyllis Koumantos Vivien Kouras John & Eugenia Kourvas Constantine & Anastasia Koutsoubas Frank Kuchuris</p> <p>L John & Anna Lambros Ekaterini Lekkas Andy Lipscomb David & Elaine Loomos Elias Loumakis</p> <p>M Dina Manasses Eleni Manasses Vicky Manasses Spiros & Sara Mantzoros Dean & Anastasia Maragos Juanita Marx Carl & Natalie Michas Harry & Kathy Michas</p> <p>O Dr. Ben & Karina Onderdonk Jeffrey & Kalliope Osborne</p> <p>P James & Bess Pabin Demitra Panagopoulos George Panagopoulos Dimos & Angela Panousakis Rhonda Panousakis Sophia Panousakis Marcie Papadakis Bette Pappas Sam Pappas Lambros & Mary Peroulas Mark Phillip</p>	<p>Katina Phillips Radoslaw & Olena Pietruczuk Alexa Plesiotis Nondas & Angie Plesiotis Eleni Pontikes John & Carol Pontikes Branislav & Sophia Popovic Joann Prekezes</p> <p>R Jonathan Ramirez John Regas Robert & Irene Rohrman Anthony & Christina Rouches Demetra Rouches Sam & Christine Rousakis Ken & Helene Paspalas-Rubenstein</p> <p>S Josh & Constance Sammartin Irene Santos Andrew & Elaine Satouris Christine Saucedo Jayme Schenk Konstantinos & Marisa Schoinas Harold & Cindy Schroeder Emily Sedares Nicholas Senopoulos Bill & Borianna Sianis Panagiota Sianis Paul & Pamela Sianis Tom & Eleni Sianis Grigorios & Debra Skourletos Kenneth & Jennifer Sourounis John Stathopoulos George & Anastasia Stefanis Brian & Nicole Steinberg Kathy Stratton Irar Sweiss</p> <p>T Nicholas & Shari Thanas Gerasim & Edith Tikoff Dr. Richard & Angela Tobias Fr. Dimitri & Presbyteria Mary Tobias Nick & Kristen Triandafilou George Tsagaris MariaTsagaris Anthony Tsenes Sophia Tsilimigras George & Juliana Tziahanas</p> <p>V Catherine Valsamoulis Dee Vergos Michael & MerryBeth Vithoulkas</p> <p>W Kathy Walstrom Dori Walstrom Melanie Walstrom Charles & Katherine Webster Francis & Kanella Willsey</p> <p>Z Frances Zaroyiannis Georgia Zaroyiannis Ifiyenia Zaroyiannis Kyri Zaroyiannis Melanie Zaroyiannis Sereke Zerayerus George & Dorothy Zimbrakos</p>
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St. Basil Greek Orthodox Church - January 2020


Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	30	31 New Year's Eve 7:00 pm Hierarchal Great Vespers of the Circumcision and St. Basil the Great	1 8:00 am New Year's Day Hierarchical Orthros & Divine Liturgy for the Circumcision and St. Basil the Great	2	3 6:30 am Pastoral Day for Fr. Dimitri Royal Hours of Theophany	4
5 8:15 am Orthros and Divine Liturgy and Lesser Blessing of the Waters	6 6:30 am Divine Liturgy of Theophany 7:00 pm Great Vespers of the Synaxis of the Forerunner	7 6:30 am Divine Liturgy of the Synaxis of the Forerunner 7:00 pm Parish Council	8 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary 7:00 pm Philoptochos Meeting	9	10 Pastoral Day for Fr. Dimitri	11
12 8:15 am Orthros and Divine Liturgy 12:30 pm Chicago River Blessing 6:00 pm Metropolis of Chicago Vasilopita	13	14 7:00 pm Online Class	15 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	16 7:00 pm Great Vespers of St. Anthony the Great	17 6:30 am Pastoral Day for Fr. Dimitri Divine Liturgy for St. Anthony the Great 7:00 pm Great Vespers of St. Athanasios 7:00 pm Great Vespers for St. Athanasios and Cyril (at Aurora parish)	18 8:30 am Orthros & Divine Liturgy for St. Athanasios
19 8:15 am Orthros and Divine Liturgy	20 Martin Luther King Jr. Day	21 6:30 am Divine Liturgy for St. Maximos the Confessor 10:00 am Bible Study 7:00 pm Online Class	22 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary	23	24 Pastoral Day for Fr. Dimitri	25 6:30 am Divine Liturgy for St. Gregory the Theologian
26 8:15 am Orthros and Divine Liturgy	27	28 10:00 am Bible Study	29	30 6:30 am Divine Liturgy for the Three Hierarchs	31	



Metropolis
Of Chicago

St. Basil Greek Orthodox Church
will bless the Chicago River



Sunday, January 12, 2020
12:30 p.m.

Park No. 571 Boathouse
2828 S. Eleanor Street
Chicago, IL 60608
Within: Park No. 571




Please join us as we invite all the Orthodox Faithful to witness and participate in the outdoor blessing of the waters during the period of the Feast of Theophany. This unique and beautiful service will last roughly thirty minutes on the pier of the Chicago River. We pray that the Chicago River, and all waterways, to be fruitful for the environment, advantageous for those who make their living through its bountiful currents, and safe for all who encounter its depths.

REFRESHMENTS TO FOLLOW IN THE BOATHOUSE

SAVE THE DATE

St. Basil Greek Orthodox Church

733 South Ashland Ave.

Chicago, IL 60607

